WESTERN RECORDER.

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Circular Address

Of the Home Missionary Society of Rochester, July 11th, 1826.

FELLOW-CITIZENS——We presume you have long been familiar with the reports which have reached us from our brethren in the west; how that, whilst emigration has been going forward with unexampled rapidity, the light of Christianity has waxed feebler and feebler, until at length the whole plain from Alabama to Michigan is threatened with a night of heathenism.

The evils arising out of this retrogression from Christianity are so manifold, that nothing less than a volume could represent them justly. For it is material to observe, upon this subject, that they are evils which not only affect the welfare of our existing emigrant population, and still more the prospects of their posterity; but which will be found, at no very remote period, to have an important bearing upon our national prosperity and union.

A short extract from a late publication will show you how rapidly the population of our country is gaining beyond the means of moral improvement. "I have preached to a people," says Dr. Rice, of Virginia, "who had not heard a sermon for nine months; and it was no extraordinary case. I have heard a gentleman, whose word is as good as his oath, say, that in one district of our country, compact and populous, there were 60,000 people connected with no religious denomination whatever. Another tells us of 180,000 without religious teachers. Another of a district of a hundred miles in extent, where there is but one settled minister. I could go on by the hour, in mortifying, heart sickening, appalling details, of this kind, to show the 'nakedness and desolations of the land.' There are thousands and millions already in our country, who own no church connexion, and are bro't under none of the softening & subduing influences of the sanctuary; and, while this is the case, our population increases in geometrical proportion. The astonishing fact is becoming familiar to the minds of all, that our population doubles in twenty-five years; accordingly, in that period we shall have twenty millions of souls in our country; in fifty years there will be forty millions; and in seventy-five years, eighty millions! Within twenty-five years from the present day, a greater additional amount of the means of moral and religious improvement will be demanded than have been provided, from the first settlement of the country until this time. In fifty years, four times that amount will be necessary: in seventy-five years, eight times; and in one hundred years, sixteen times as much must be done as has been done from 1608 until this present 1824. And while this is so, all the exertions now made are nothing like sufficient to supply the deficiency created by former negligence."

From this statement, which might be made much stronger, by a larger induction of particulars, it is evident that something must be done by the friends of religion, or the greater part of this mighty nation must grow up without the influence of Christianity. To the friends of religion, then, we make our appeal; and we ask them, will you make the exertions which the crisis demands?

We press this appeal, not only by the consideration, that our object is highly *desirable*, (of which there will be no question), but also by this, that it is *practicable*. This is a new opinion. Until lately, no one dared to entertain a hope that these extensive and increasing wastes of our country *could* be repaired. No one could believe it practicable, by any exertion of benevolence or by any application of means, to overtake and arrest so great and so growing an evil. And indeed, under the former system of conducting our operations, by sending out itinerant missionaries, and by supporting them entirely within ourselves, it was unreasonable to expect it. It became evident, both that itinerant labor could never be successful, and that no society or combination of societies could bear the expense of it. It is now, therefore, generally understood, that a change has taken place in the mode of conducting our domestic missions, which gives the undertaking an infinitely more promising aspect. The American Home Missionary Society, which we propose to aid, commends itself to your patronage, not only by the goodness of its design, but also by the economy of its plan and the certainty of its success. Its plan is not to afford relief from its own means to all our destitute population, but only, by the offer of partial assistance, to induce this destitute population to provide for itself. For example, to any congregation which will raise $300, it offers a premium of one hundred for the first year, of seventy-five for the second, and of fifty for the third, until said congregation is competent to support itself. This plan has been found to be successful even beyond the hope of its authors; how successful, you may judge from this, that "in the course of the last year, it established and perpetuated the institutions of Christianity in 148 townships, at the expense of $11,000."

We conclude with one consideration further, which involves a stronger motive to immediate and powerful exertion than either of those which have been mentioned. It is true that a plan has been proposed, upon which it appears practicable to diffuse the blessings of Christianity thro'out the whole extent of our country, and to perpetuate them for ever. But let it be observed, that *nothing can be done effectually, even upon this plan, unless it be done NOW!* After all, the success of the Home Missionary Society depends chiefly upon its acting in season. In the hands of the present generation, it may prove the salvation of millions. In the hands of the next, it will be comparatively and perhaps absolutely impotent. The reason of this remark will be obvious, upon the slightest reflection. Our dependence, you easily perceive, is not so much upon our own exertions, as upon the dispositions of our destitute settlements to appreciate and second them. Unless our benevolence shall reach them, whilst they are willing and anxious to support Christianity, it will come too late. Now or never, then, this work must be done. The people who may now be ready to maintain the institutions of religion, almost at their own expense, in a little time will reject them, though offered without price. A thousand dollars may establish the gospel now, where fifty thousand would effect nothing in another generation. Therefore, if the objects of the Home Society are to be accomplished at all, its friends must be in season. If the Colonization Society had been put in operation thirty years ago, how complete would have been its success. But who can hope for its success now?

Americans, awake! The slavery of the south is not so great an evil as the heathenism of the west. The one is our trial; the other, if not prevented, will be our ruin. Think, what would have been our condition at present, if the men who first planted our soil and founded our institutions, had not been Christians, or if they had not left a Christian heritage to their descendants? Where would have been our independence? or, though independent, where our capacity of enjoying it?—where our peace, our order, and all those thousand blessings which depend not so much on national government as on national character? Now, such must be the condition of our country, unless we will do for our descendants what our fathers did for us: And much as is said of this, as the age of action, it might be easily shown by facts, that the half is not done by us now, in proportion to our means and numbers, that was done by them.

Fellow-Citizens! are you prepared for the question? Shall your country stand or fall? Shall your posterity be governed by the mild laws of Jesus, or shall they be dashed to pieces, like a potter's vessel? O seize the happy moment! A political Sabbath has been proclaimed in our land—a rest, a long rest from the revolutions of the world. Let us hallow this rest, by our deeds of devotion and benevolence. Let us send the gospel into every hamlet of our peaceful and happy country. We have no other means of perpetuating the peace and happiness of our country. We have no other means of disappointing those political prophecies which are so spitefully vented by the enemies of freedom.

They tell us that we are not long to be blessed with a golden age of liberty and order; that, along with our growing population, there are springing up the seeds of division and anarchy, violence and war; and, judging from the experience of other nations, these speculations are not so absurd. Wealth will increase, and population will increase; our only hope is, that religion will increase too, & that just when the former causes have carried us to the eminence of our glory, which to other nations has been the precipice of their ruin, this guardian angel will show us our danger and make a way for our escape. Our only hope is, that religion is so training up our infant country in the ways of pleasantness, that when she is old she will not depart from them; that thus she shall outgrow and outlive all the causes of national declension; and that, when those proud empires which have cast off the yoke of the Most High, shall be weltering under the fury of the last vial, the trumpet of the Millennium shall be heard upon our mountains, awakening our children and children's children with the long sounding hosannas of the latter glory.

IRA WEST, *President.*

EVERARD PECK, *Sec'ry.*

From the Missionary Herald.

REMARKS UPON THE OSAGE INDIANS.

Name and Character.

They call themselves *Wau-sau-she.* From hence, *Osage.*

They do not wander, exclusively, like some western tribes; still they are a wandering people. They settle in their villages long enough to plant their corn. They go forth in a body once or twice a year, on their great buffalo hunts, towards the south west, and with this is usually connected an expedition against the Pawnees, a tribe on or near Red river, with whom they are perpetually at war. On these great hunts they march in single file in two parallel columns, extending several miles in length, and moving, it is said, with great order. They encamp together, and form a temporary village every night. In their marches or wanderings, they transport all the coverings to their houses, their cooking utensils and provisions; and continue the same community of social interest as in their villages.

In person, the Osages are generally tall, and make a noble appearance. Their inventions are few; for when they show you their bows, arrows, and pipes, and curious belts, you have seen all. Many of their females are beginning to make their own garments. They are naturally amiable and friendly; and always shake hands with a smile on their countenance. Though they love hunting, and delight in war, they have never been known to torture prisoners. If they decide on war, they will go to war, and kill and take all they can; but it is soon over, and the prisoners are well treated. If any one has lost a child, the prisoner is made to supply its place. A Pawnee boy or girl sometimes receives, if possible, more affection and attention than an own child, because adopted in the room of one dead. Strangers are always pleased with the hospitality of this people. They will divide the last meal, and never suffer one to go hungry from their village, or remain there in want, if they have to give. Their custom is, when a stranger arrives in town, to invite him to many feasts. Some have been invited to fifteen or twenty in the same evening. Their meals consist of one dish, served up in a wooden bowl, with a spoon made of a buffalo horn: And you cannot please them more than to taste their feasts. Yet, with all this hospitality to strangers, they will sometimes leave an aged *father* or *mother* to perish and die, alone, far from home, without food, friends, or pity. They are not quarrelsome among themselves, but are remarkable for mildness. Nor are they intemperate. In six years, I have not seen one of them drunk. They are afraid of whiskey, and call it *fire-water.* They like the *water*, but not the *fire.* Their manners are simple, and their morals untainted by intercourse with the whites. The magnanimity of those who gave themselves up to be tried for their lives, exceeds almost any thing of modern times. One of them said, "My father, I am innocent of this murder, it was done by mistake. But I give myself up to trial." Another—"My father, I am not an enemy to white men. When did they come to my town, and I did not feed them? Their death hath covered my gray hairs with sorrow. I will go to trial." All this was done freely, of their own minds; and when they were put in irons, on their way to prison, one showed the captain how he could slip his hands from his irons, and at any time have made his escape; but it was dishonorable. In a late hunt, the Indians found two white men catching their wild horses. They took the men and their property, and were about conducting them to the fort, as they had been directed by the agent. "No," says Clamore, the chief—"Let the men go. Ere they reach the fort, some one may shoot them, and that will bring trouble. Let them go." Then ordering his people to march, he stood by the men till the ground was cleared, gave back their horses, and pointing to their own country, said, "Go, and never again show yourselves on Indian war-ground."

It ought here to be said in justice to the Osages, who are hated by their white neighbors, for plundering and killing, that the poor creatures are *tempted* to do it. White hunters crowd their country. Frontier settlers will leave their plantations, and go in pursuit of the deer and buffalo, and thus destroy what the Indians depend on for their subsistence. The number of white hunters has sometimes been several thousands; and it is a common thing to kill thousands of deer for their skins, and thousands of buffaloes for their tongues.

Origin and Removals.

It is not known whence the Osages came. By their traditions, it appears that they have lived a long time on the waters of the Missouri. They have undoubtedly been once united with the Kansas, Mahas, Otoes, Jeways, and Quappaws, for they speak the same, or nearly the same language.

Clamore and his band separated from the Great Osages, about forty years ago, and removed to the Verdigris. These people are not the Little Osages, as is generally supposed, but properly a division of the Great Osages. The Little Osages are a small band, who were formerly settled on the waters of Missouri, but now reside on the Neosho.—And the removal of White Hair's band, or the Great Osages, from Missouri to Neosho, took place about four years ago. The villages are much nearer together than formerly: Still a jealousy exists between the different chiefs; each one fearing lest the other should supplant him. This jealousy occasions great trouble in the nation and makes it difficult to control the people. In general council, however, Clamore is acknowledged first chief. The population of the tribe is estimated at about 8000, of which Clamore's band is about 3000. The design of the United States government is to unite them as soon as possible under one chief.

Government.

The chiefs have only power to advise. Criminals usually escape, unless they choose to submit to punishment; though murderers are sometimes punished by the hand of a near relative. We have one or two instances of their punishment by death for adultery, and for disobedience to parents.—In one instance, a female became exceedingly vile, and none could reclaim her. At length, an old man plunged a knife into her bosom, and she died on the spot. He then went to the brook, washed his knife, returned to the lodge, and all acquiesced. In another case, a brother or relative said to a young woman, who had long refused to listen to her parents, and had become irreclaimable, "Do you refuse *now* and *forever* to listen to your friends?" She signified that she did: upon which he shot her dead, as she sat in the lodge. Whatever civil government does exist, however, is in the hands of the braves or warriors. The chiefs dare do nothing without consulting them.—Of late years some small advances in government have been made, and prospects are brightening.

Councils.

In no situation do the Osages appear with so much dignity as in their councils. It is delightful to see their stillness, their gravity, and the respectful order with which they arrange themselves around the council fire. The respect they pay to age is pleasing.—The chiefs, the warriors, and the aged counsellors, take the first seat. When an aged counsellor enters a chief's lodge, a seat is immediately prepared; and the women and children separate themselves. In addressing each other they have no ceremony; but in addressing a stranger they rise, and cordially take him by the hand, before they speak. Their decisions in council are taken in the following manner. Tellers go to several of the leading characters, and request, with a low voice, their opinion: It is then reported to the chief, and their decision is declared as the vote.

Eloquence.

I have not seen many remarkable displays of eloquence among the Osages. But it is said that when the occasion has called forth their powers, they have excelled. Since our arrival in the country, their councils have been chiefly employed in answering certain propositions from the agents of government, in which they have felt themselves under some constraint. Still the old chief is always remarkably shrewd in argument. In a late general council, in which the agent presented a request from the United States government, that the Osages should leave the Verdigris, and remove to the Neosho, Clamore replied: "My Father, Chief of the Osages, I have spoken to my people to support me on this occasion. God looks down on us. I speak to you on a fine day. My brothers, my children, my friends, are around me. We have one word. Chief of the Osages, my people are spread abroad; you don't see them all. *There*, (pointing to the village), *there* is my town. To make a town, I travelled through the country, and found a good place. Governor Clark took me along with him to Washington. I saw my great Father at Washington. He said, if you wish to build a town, build on a good stream. There you will have a good fire, many children, many braves. I have built my town. I have done all I could. I listened to my Father word for word. *Why does he change his mind?* I fear he has heard many false stories from persons who wish to injure me, and take away my country.

"My Father, a great many red skins tell lies. Please to take notice of this. I am the only one among the red skins that listen to my Father. I have always been told that I should be happy. I have never seen that day. We are not happy; but must hunt hard, and pay high for our goods. I wish you to feel for our interests. I feel bad. I cannot tell what I feel. You take one piece of land; then take another. I don't understand this."

The Osages are truly native orators.—Their language is forcible, and every gesture speaks; so that they are truly interesting speakers. If there be an eloquent beggar, the Osage is such an one. They are poor. They feel it, and they never fail to let you know it. *Woh-pau-ne, woh-pau-ne:* "I am poor, I am poor." This is the first plea. And the second is like it—*Non-i-hu nink-a:* "Tobacco I have none;" or *Wohnum-bra nink-a:* "Food I have none."—*Noh-pa-he:* "I am very hungry." *Tseh oscha:* "To death I am near." And who will not feed a person, to save him from dying with hunger?

From the Recorder and Telegraph.

CONFERENCE OF CHURCHES.

Nearly all the evangelical congregational churches in Maine are now united, on what is called "the Conference System;" first, in County Conferences, and then, by delegations from these, in a General or State Conference. They expect, by representation from this body, to be soon connected with the General Associations of New-Hampshire, Massachusetts, and Connecticut; with the General Convention of Vermont; and perhaps with the General Assembly of the Presbyterian church.

"The Conference of Churches" differs from the state and smaller Associations, and General Conventions; for it has lay-delegates as members, but they are composed of ministers only. It differs from the Consociations of Churches in Connecticut, any from the Presbyteries and Synods of and other communion; for they are ecclesiastical judicatories, but this has no authority in matters of discipline or faith. And yet it differs from Circular Prayer Meetings, and other meetings of neighbouring ministers and churches, which obtain in some parts of New-England; for it has a regular organization, by a constitution, and an express compact; and its proceedings from year to year are methodical, and bear upon the great objects in view according to a systematic arrangement.

The formation of the connection is in this manner. A number of churches agree, and send delegates to a meeting for making preliminary arrangements. This body recommend the formation of a conference, and prepare a constitution, which they submit to the several churches. All the churches which accept the constitution by express vote, & send delegates to a meeting for organization, belong perpetually to the conference. The conference, and the ministers and churches as connected with it, are thenceforth regulated by the constitution. The meetings are annual, composed of the pastors, and usually two delegates from each church, chosen expressly for the occasion.

The objects of the conference are, to promote the extension of Christian acquaintance and fellowship; to devise liberal things; to inquire after duty; and to co-operate in any and every good work, which may pertain to the church of Christ, and seem to be incumbent at any time, or under any circumstances. In a word, the object is, to bring churches to know each other, and think and act together as churches, in any work of faith, or labour of love.

The provisions of its constitution are few and simple; stating and avowing their objects; disclaiming authority, and all interference with the independent rights of the churches; regulating the meetings; binding the associated churches to the adopted rules, while they remain in connection, but releasing any one of them, whenever it shall desire, by giving written reasons for withdrawing.

The business meeting is occupied in appointing the necessary officers and agents, or hearing their reports; in receiving a particular account of the religious state of every church; in oral or written discussions of important subjects, pertaining to the great objects; in making arrangements for the public services; and in resolving the inquiries, what more shall be done, what farther shall be devised?

The religious exercises are various. At the dawn of morning, a meeting is held for prayer & praise, accompanied with addresses and exhortations. At the principal public meetings in the course of the day, the usual exercises are, frequent prayers; extemporaneous addresses; written reports on the state of religion; oral reports of the same in other counties, by visiting delegates; renewal of covenant by the professors present; a sermon according to previous appointment by the Conference; a collection for feeble and destitute churches; and a commemoration of the Redeemer's death at his table, by communicants from a whole vicinity of churches. To these is added, in some counties, a pastoral address, prepared by some minister to whom the service had been previously assigned.

THE MAIN SPRING.

We are called upon to cherish and extend our religious institutions. Religion was the power on which our fathers relied; the power which has made us what we are, and which must guarantee the perpetuity of our blessings. Every other influence has been tried and has failed; this has been tried with ample promise of success. The application of religious and moral influence is therefore the great duty to which as a nation we are called. This is the article of our rise or fall, of our glorious immortality or our hasty dissolution. Every thing but this may be safely left to the operation of existing causes. Ambition will secure the interests of education and science; the love of gold will push agriculture, commerce and the arts; and the pride of liberty will arm the nation, and render it invincible. All these things, the nations who have preceded us have been enabled to do. But there was a sickness of the heart which they could neither endure nor heal; and with this same disease this nation is sick, and intellectual culture, and civil liberty, & national wealth, will not heal it. There is but one remedy, and that is the preaching of the gospel, with the Holy Ghost sent down from on high.—But to render the gospel effectual, the religious education of the family, and the moral culture of our schools and colleges must be secured; and the Sabbath must be rescued from profanation. The Sabbath is the great organ of the divine administration, the only means provided by God to give ubiquity and power to his moral government. The intellectual culture of a nation requires schools and literary institutions, and that the subjects of instruction shall be brought under their influence. Let the fascinations of pleasure, or the demands of labor, withdraw the children and youth from the power of intellectual culture, and ignorance will ensue. So let the stream of pleasure and of wordly cares bear away the population of the land from the house of God, and from the duties of devotion on the Sabbath; and ignorance of God, and of his laws, will with certainty ensue; irreligion will prevail, and immorality and dissoluteness, to an extent utterly inconsistent with the permanence of republican institutions. Europe can never enjoy civil liberty until she shall do more homage to the Sabbath of God; and we shall enjoy it but a short space after we have ceased to render to God his right in that sacred day; for all the millions who violate the Sabbath, will draw themselves from the moral power of the divine government, deprive their families of a religious education, and abandon them to the power of their evil hearts and their own bad example.—*Dr. Beecher's Election Sermon.*

A firm decision of character is almost indispensable with a charitable disposition.

Religious Intelligence.

SANDWICH ISLANDS—HAWAI.

Extract of a letter from Mr. Goodrich to the Corresponding Secretary.

Byron's Bay, Nov. 11, 1825.

My dear Sir—The state of things at this station is very interesting. The house of public worship will not contain half that assemble to hear the word of life. The chiefs have lately begun to build a new meeting-house of much larger dimensions.—Schools are rapidly increasing in all the eastern half of this island; and all that seems to be wanting is books & teachers. I am unable to supply one twentieth part of the calls for books. Some have already left the school commenced by us about ten months since, and have gone out to teach others; and many other teachers are immediately wanted. I have taken eight or ten persons from different islands to educate for teachers, who, finding their own food, are no expense to the mission. Most of them will soon be qualified to commence the business of instruction. A wide field of usefulness is open here on either hand. A population of nearly forty thousand souls have open ears to hear the Gospel. And must they be left to perish, with their hands uplifted to heaven, crying for some one to come and show them the way to eternal joy and peace? Must they be left to perish, because American Christians have exhuasted their charities? Cannot the churches of my dear native land afford to send out one, to take part with me in this ministry of reconciliation? We do earnestly long to have some one associated with us, with whom we may take sweet counsel, and who may aid in proclaiming the good news of salvation by Jesus Christ.—We find it quite trying to be left alone, so far from all our brethren: and yet we cannot think of leaving our schools, and the crowded houses of worship on the Sabbath. I hope that the time is not far distant, when the good people of America will feel able to support another laborer in this whitening field. Honorii I find to be a valuable assistant: he continues to do well.

I subscribe myself your friend and servant in the bonds of the Gospel of our Lord Jesus. JOSEPH GOODRICH.

AMERICAN BAPTIST FOREIGN MISSION.

By letters received by Dr. Bolles, from Calcutta, written by Messrs. Wade and Boardman, and published in the last Baptist Magazine, it appears that these Missionaries had removed from Chitpore, Jan. 16, to Calcutta, from motives of economy, and in order to be ready for a speedy return to Rangoon, whenever the way might be opened for an event so desirable. Their time was employed in obtaining a better knowledge of the Burman language, and in arrangements relating to the new edition of the Burman Dictionary, just out of press.

Moung Shwa-ba, one of the most distinguished Burman converts, continues to adorn his profession at Rangoon.

Mr. Yates, who now officiates as Pastor in Calcutta, in place of the lamented Mr. Lawson, informed Mr. Boardman, that six persons stood as candidates for baptism in Circular Road. Four of them, Mr. B. knew, as young men of great promise, and three of these were the sons of Missionaries. How peculiarly dear must their conversions have rendered them to their fathers, devoted, as they are, to the cause of God!

Seven had been recently baptized at Serampore.

In the Rev. Mr. Trawin's native congregation at Kidderpore, five miles below Calcutta, there was much solemnity, and many of the heathen were seeking Christ. At one of the stations of the Church Missionary Society, near Madras, and at another up the country, there is an out-pouring of the Spirit, and many are enquiring with deep interest about the salvation of their souls. At several stations in Ceylon, there is an uncommon attention to religion. Mr. Winslow, of Oodooville, was at Calcutta in February, & had received letters from his colleagues in Jaffna, which stated that in one of their schools there was not a single boy but was anxious for his soul, or had found mercy; and in the college but three. Christians in general seemed alive to religion.—*Ch. Watchman.*

THE CHILDREN'S FRIEND.

We have frequently noticed this useful little work, and could wish that it were generally made to find its way into the libraries of our children. The eighth and ninth numbers have been received; and the price, three cents each, is merely nominal. The following letter to its Editor, the Corresponding Secretary of the New York State Tract Society, will be read with interest:—

CATSKILL, *August* 1, 1826.

Christian Brother and Fellow Labourer in the Lord's Work—

I attend to the business of your letter with uncommon pleasure and promptitude, because it concerns a subject, which, from the first, has been near my heart, and has given rise to the most hopeful anticipations. I do feel, more and more, every week and year I live, the force of all those suggestions and arguments, which direct the first and primary efforts of every divine, moralist and friend of man, to the rising generation. Often has my soul sickened over the gloomy prospect of the "valley of dead bones and very dry," which the deliberate folly and immoveable darkness of the impenitent, who have passed the periods of adolescence and youth, presents; and then I have turned (ah! with what pleasure!) to the fair shining of hope, from the early morning of opening reason and sensibility. And expectation in this case, is also awakened by the analogy of instinct itself. Does not the insect which intends that its successor shall live on the sweets of the fruit, when it comes to maturity, deposit the seed in the opening blossom?—And so mute nature speaks. You can give to the young sapling whatever flexure you desire; but can you bend the sturdy oak?

These considerations have set you to work, and they will lead you out, by the consenting countenance and active aid of many coadjutors. And the hope which one might so rationally entertain concerning the "*Christian's Friend*," is fully sustained by facts. So your letters speak, in the details of the efforts of different places. And thus facts testify *with us*. When I announce, at the close of service, that the "*Children's Friend*" has come, I am surrounded with parents and children, anxious to converse with the welcome visitor. Last Sabbath, I had unsolicited applications which I could not supply. I shall have to request you to put thirty in my next package, and perhaps more in the next. Neither do I wonder at the earnestness with which they are sought after. There comes not to myself any one, amongst all my journals, which is more acceptable, or which gives me more pleasure, than the little, unpretending "*Friend of Children*," and of man too.

I say these things, Sir, to strengthen your hands and encourage your heart, in this (too often) thankless task of editorial labor. The criticism which I mentioned in a former letter, was not my own, and therefore I cannot point out any of the instances you desire. Most certainly your last number could have no such objection against it. All the stories are written with beautiful simplicity and touching pathos. I am not ashamed that my heart thrilled at the prompt and self-denying compassion of little William and Sally; nor that I wept with the combined effect of insufferable ignorance, unfeigned piety, parental tenderness and filial gratitude, which the story of John and his mother exhibits.

Perhaps there are no funds, and it seems to me there *can be no profits* of the work to support an agent; but I wish an agent could be employed. If you could find a pious boy, well versed in his errand, he might obtain a thousand subscribers.

God bless your labour. Farewell.

ISAAC N. WYCKOFF.

From the Vermont Chronicle.

VERMONT DOMESTIC MISSIONARY SOCIETY.

In referring to a few striking instances, in which the Saviour has signally smiled upon the efforts of this society to build up the church, I could wish for a more full and careful detail of facts than is placed within my reach.

Some five or six years ago, a missionary under the direction of this society, engaged in his appropriate labours in the north western part of Vermont. For a season, and at the earnest desire of many of the people, he devoted himself to the religious interests of two towns. He preached alternately in E. and M. It appeared evident that there were persons in these places who could weep in secret places for sinners, and mourn over the desolations of Zion. Within three weeks from this time, revivals commenced in both the towns of E. and M. under the missionary's preaching, and within five weeks from this time, in B. His attention was wholly directed to these three towns, during the remainder of his mission. The revivals in E. and M. began nearly at the same time, and among the young people, and in their progress embraced some of all ages. Some particulars, which marked its commencement in E. may not be uninteresting.

The missionary states, that after one or two cases of hopeful conversion had occurred at the centre of the town, he visited a school. A few weeks previous, he had visited the same school. The scholars, 75 in number, were all irreligious except one. After spending an hour in the school, and hearing the scholars recite their lessons, and in commending them for their manifest improvement, he directed their attention to the one thing needful. Scarcely had he mentioned the subject of religion, before the instructor and most of the school melted into tears. After pausing for a moment in astonishment, he inquired of them to know *why* they were weeping. "Is it on account of your sins against so good and so merciful a God? Or is it only because you see others weeping? You have indeed reason to weep that you are sinners; but not that you are in the hands of so good a God. Weep that you have refused to love him; and now look up to him for mercy and pardon." Nearly thirty of this school, with their instructor, soon after this interview, became hopeful subjects of renewing grace. From this school, the revival soon spread into B. where it continued to progress for some months in a wonderful manner. It is not known, how many became religious in the reformation at B. nor precisely the number at M. but in the latter place, the number is more than thirty; in E. more than eighty, and in B. more than one hundred."—Third annual report of Vt. J. M. S.—The next year, in the annual report of the Vt. J. Miss. Society, we are told that by the blessing of God on his former labours, a numerous church was gathered, over which the successful missionary was ordained.

Let us mark the principal features which distinguished the above statement. As far as appears from any documents within my reach, three years before the ordination of Mr. B. no Christian church could be formed among the inhabitants, perhaps, 800 in number, of B. It was a valley of moral death, strewed with "dry bones." Parents and children, hand in hand, passed forward in the "broad way that leads to death." The Sabbath's sun arose and set; but where was the messenger of God, to proclaim, long and loud, the tidings of salvation? At length, a missionary—the agent whom the kindness of the churches employed to scatter far and wide the seeds of truth, the bread of life—comes among them, and urges home upon their bosoms the blessed truths of the Gospel. The same gracious Lord who once opened the heart of Lydia, that she attended to the things spoken by Paul," touched the hearts of many who listened to our missionary. "They were pricked" in their consciences, stung with conviction of sin; and *one hundred souls*, it was hoped, were "added to the Lord." Their hearts go forth & fasten strongly on the missionary, who had been the happy instrument of leading them to the cross. They cannot bear to part with him. They put forth a vigorous effort, and rejoice in him as their stated pastor and preacher. B. G.

From the Salem N. Y. Post.

The Associate Reformed Synod of New-York met, pursuant to adjournment, in this village, on Friday the 1st Sept. inst. and after sermon by the Rev. *Robert Forrest*, moderator, from 2 Kings, ii, 14, was constituted by prayer. The Rev. Mr. *M'Carroll*, of Newburgh, was chosen moderator. During the whole session great harmony and unanimity prevailed, and having finished their business very satisfactorily, the synod adjourned on Monday afternoon, to meet next year, at Caledonia, on the last Friday in August. From the reports of the several presbyteries, it appears that peace and prosperity continue in all the congregations and churches connected with this synod, with a single exception; and that the Great Head of the church has, during the last year, much augmented the number of their ministers, probationers, congregations and members.

Last year the members of the synod formed themselves into a Domestic Missionary Society, and agreed to raise contributions in their several congregations for the support of missionaries in feeble churches, and destitute places within the bounds of the Synod. The efforts of this Society have been prospered, and their present prospects are highly flattering.

There are other Synods belonging to the Associate ReformedChurch, one in the west and the other in the southern section of the United States.

Mission Church in Ceylon.—The Missionary Herald for September, contains a list of the members of theAmerican mission church in Jaffna, Ceylon, amounting in all to the number of *eighty-three*. The table also shows the time of their admission into the church, with the *castes* to which they originally belonged. Of the whole number, five have died, but at the latest dates, all the surviving members were living in such a manner, so far as their characters were known to the missionaries, as to adorn their Christian professions. In connexion with this interesting statement, the remarkable revival of religion with which this mission was blessed in 1824, will not be forgotten.—*Rel. Chronicle.*

Memoir of Mr. Fisk.—In the Missionary Herald for April it was stated, that an intimate friend of Mr. Fisk proposed to prepare and publish a memoir of that distinguished missionary. The Rev. Alvan Bond, of Sturbridge, Mass. is the gentleman to whom allusion was then made. We have been desired to say, that the correspondents of Mr. Fisk, having letters from him which might probably be serviceable to his biographer, will confer an obligation on the Christian public, by transmitting such letters, either to Mr. Bond himself, or to the Corresponding Secretary of the Board, at the Missionary Rooms.—*Mission. Herald.*

Episcopal Seminary in Ohio.—In his address at the late Convention in Ohio, Bishop Chase says—"I had assurances from the Committee of the Senate [U. S.] to whom my petition was referred, that the duties on our presents from England would be remitted. The petition for a donation of lands to our College is defe rred till another year." In another part of his address, he says, "Here is a foundation on which to erect an edifice worthy of the kind expectation of our esteemed benefactors. On this we can build, and expect the further assistance of a sympathising world; on this we can build, and justly expect the patronage of our civil government."

[If Congress, or the "*civil government*" of the state of Ohio, begin their grant of lands and of patronage, we hope they will extend it to all whose claims are equally good—says the Connecticut Observer; and so say we.]

In a notice of G[illegible]y's Letters on the "Evidences, Doctrines and Duties of the Christian Religion," just published in New-York, by Messrs. G. & C. Carville, the editors of the Commercial Advertiser state the following interesting fact:—

"We think the work one of great value; and as one evidence of the correctness of this opinion, we are at liberty to state, that the principal compositor employed in printing it, who was wild and irreligious, began to reflect more seriously from day to day, as he proceeded with his work, and by the time it was completed became hopefully pious.

Donations.—The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges the receipt of the following sums from July 21, to Aug. 20th: Donations, from Auxiliary Societies and other sources, $2,776 68; Legacy, $200; to the Permanent Fund, $294; for the Mission College in Ceylon, $100; and several donations in clothing, bedding and books.

AMERICAN BIBLE SOCIETY.

The Treasurer of the American Bible Society acknowledges the receipt of 8428 dollars during the months of May and June. Of this sum 500 dollars was a legacy from Mr. Othniel Smith, late of Jamaica, L. I.; $200, a donation from the Louisiana Bible Society; $122, from the Hagerstown (Md.) Bible Society; and $110, from the Chestertown (Md.) Bible Society.

The following clergymen have been made members for life, principally by the ladies of their respective congregations, viz.:—

Rev. Charles J. Hinsdale, Meriden, Conn. by the ladies of his society,	$30
Rev. Ezra King, Brookhaven, L. I. by a friend,	30
Rev. Lucas Hubbell, Lyons, N. Y. by the Fem. Miss. Soc. of that place,	30
Rev. Edward Rutledge, Stratford, Conn. of the Episcopal church, by the ladies of his congregation,	30
Rev. Thomas Alexander, Pleasant Valley, Ala. a second contribution of the ladies of his parish: the first having been lost in the transmission,	30
Rev. Samuel Barrett, by ladies of the 12th Congregational Society, Boston,	30
Rev. Ansel D. Eddy, of the 1st Congregational church, Canandaigua, N. Y. by the ladies of his congregation,	30
Rev. Gilbert Crawford, Buffalo, N. Y.	30
Rev. Leonard E. Lathrop, Salisbury, Con. by the ladies of his congregation,	30
Rev. Jacob Moore, presiding elder of the Methodist Episcopal Church in Chestertown and Kent counties, Md. by the Female Bible Society there,	30
Rev. Thomas Love, Lower Brandywine Church, Del. by the ladies of his congregation,	30
Rev. Henry Ware, Boston, Mass. by ladies of the 2d church,	30
Rev. R. Cushman, by ladies of Trinity Presbyterian church, Manlius, New-York,	30
Rev. Samuel Gay, Hubbardstown, Mass. by the Female Charitable Society,	30
Rev. Bela Jacobs, Cambridge, Mass. by the ladies of his congregation,	30

Revivals.

We mentioned last week, that a committee had been appointed by the Oneida Presbytery, to receive special information respecting the progress of religion, and the history and character of revivals within our bounds. Most devoutly do we wish that such information may not be delayed. After all that is said of *activity* in the Master's cause, spiritual slothfulness is doubtless a crying sin among us: It pervades our churches, and paralyzes the efforts of both ministers and people. What we now call a revival, ought to be considered as no more than the natural state of spiritual life. To speak of a revival in the past tense, is to acknowledge a present declension; and to *rest satisfied* with such a declension is *more* than *slothfulness*;—it is a deep sleep, a lethargy;—it is criminal and dangerous in the extreme.

We have seen enough in the bounds of this Presbytery to convince us, that *action* as well as prayer, is necessary to secure the continuance of spiritual life. The present is a critical moment. *Something must* be done—something of a definite, energetic, systematic character, must be devised and executed, unless we mean that the heritage of the Lord among us shall be given up to reproach. There is no need of slothfulness; but every encouragement to the greatest activity and perseverance.

Letter from Rev. N. S. Smith, to the Editor of the Western Recorder, dated

Augusta, Oneida Co. Sept. 15, 1826.

The revival of religion in Augusta, for several weeks past, has been wearing a more interesting aspect. A few of God's real children, we hope, are mourning over the desolations of Zion, and continue to cry day and night unto Him who sitteth in the heavens. Then is heard in the midst of us a sound of the going of the Lord of Hosts. In some parts of the society, the meetings are crowded, and awfully solemn. The meeting of inquiry is crowded, and many of the dear youth manifest deep concern for their souls; and while many are tarrying in the plain, and lingering in the gates of Gomorrah, others are fleeing as for their lives to the mountains, and rejoicing in the hope of having escaped the impending wrath; and are praying to their Heavenly Father, for their friends and companions who are sleeping in the fields of death.

Several have found immediate relief while Christians were praying for them, as has been seen in numberless instances in other revivals; and agreeably to the word of the Lord—"According to thy faith be it unto thee;" and "all things whatsoever ye shall ask in prayer, believing, ye shall receive." Then why not pray for perishing sinners, *believing* the word of the Lord?

Nine persons were added to the church on the first Sabbath inst. by profession. It was truly an interesting season.

We hope on some future day to be able to give a more interesting and particular account of this revival.

We learn to-day, that the revival at Vernon Centre, under the ministration of Rev. Mr. Barton, continues to be powerful.

Extract of a letter from a gentleman in Milledgeville, Geo. to his friend in Massachusetts, dated July 31, 1826.

Within the last two months, we have been blest with a revival of religon, and numbers have been added to the Methodist and Presbyterian societies. The work is still prospering with much of heavenly zeal, without the mixture of wild enthusiasm; and both these societies are making arrangements to build new churches during the next fall and winter.—*N. Y. Obs.*

Revival in Pennsylvania.—Rev. Ebenezer Kingsbury, in a letter to the secretary of the Trustees of the Missionary Society of Connecticut, dated August 18, 1826, says, "The Lord is doing great things for us in this region, whereof we are glad. Bridgewater, New Milford and ——— have shared largely, in the outpouring of the Holy Spirit. Christians appear to be awake in this town, and sinners tremble."—*ib.*

A letter from Rev. Benjamin G. Avery, dated Roulet, Penn. Aug. 12, informs that the small Baptist church, Potter county, Pa. which in November last, consisted of only 13 persons, and to which Mr. Avery and Mr. Oviatt had occasionally ministered, has now increased to 70. The attention first commenced among the youth, but has extended to persons of all ages.

From the Hartford Observer.

In Wethersfield, Conn. the revival continues to be interesting. An unusual degree of seriousness prevails in this city, in East Hartford, in Farmington, in Wintonbury, and we have also been told, in Southington. In some of these places, we should be justified in saying, there is a revival. At a proper time, we hope to give particulars.

WESTERN RECORDER.

UTICA; TUESDAY, SEPTEMBER 19, 1826.

Character of Religious and Political Newspapers.—Till within these few years past, there were but few kinds of newspapers in circulation; but since the introduction of religious newspapers, there have been more varieties than can well be imagined. Some few of these we shall briefly describe for the benefit of our readers.

1st. Among the religious papers that may be termed evangelical, some are strictly of a sectarian character; while others maintain a good understanding with all denominations who embrace *substantially* the same faith. Some are made the mere vehicles of intelligence; others dwell much in abstract, on the doctrines and duties of religion, and embark in speculation and controversy. A few only, comparatively speaking, seem to come out in the living essence of experimental religion, and take their stand in the face of a frowning world.

2d. There are several varieties of papers which are styled religious, but which are evidently hostile to the cause of vital godliness. Some of these pretend friendship for religion in general, but condemn in its turn every particular denomination. Some that talk much of *liberality*, openly deny the Lord that bought them, and give the right hand of fellowship to the heathen. They admit that the bible is true, but reject many parts of it, and pretend to reduce the whole to the *unerring* dictates of *human* reason. Some take for their text what the serpent did of old; and endeavour to form a coalition between christianity and the world, the flesh and the devil. All these contrive to advocate many things that are right, for the purpose of *gaining a character*. They presume to style themselves the special friends of *true* religion, and offer much that might be taken by the ignorant for sound doctrine; but like Elymas the sorcerer, they are "full of all subtlety and all mischief," and are the "enemies of all righteousness."

3d. Political papers contain much intelligence, and render much aid in the general dissemination of knowledge. For this service, they merit and receive a liberal measure of patronage; but since they are no longer to be considered neutral, on the subject of religion and sound morality, it becomes a matter of consequence to ascertain their character in these respects, with some precision.

5th. The few political papers which apear as the firm and substantial friends of religion, may in general be known by their pertinent management of religious topics, and their congeniality in sentiment with such publications as answer to one or more of the characteristics which are mentioned under the first head of this article. Their friendship to religion is farther evinced by their exemplary moderation in party politics, that school of bitterness, where none can become class-leaders, without living in the habitual violation of the 9th and 10th commandments of the decalogue.

5th. Next in character to these, is a class somewhat more numerous, whose editors come forth as speculative believers in the christian religion. They represent religion as a good thing; but are afraid of enthusiasm. They advocate the Bible Society in one column, and the theatre in another. They appear as much in favour of the interests of religion as popular sentiment seems to require; but are apt to neutralize the whole, by countenancing such species of amusement as can foster the pride of life, and dissipate the *ennui* which infests the race of time-killers. These papers gererally take a decided stand in party politics, but do not indulge in malignant personal invective; and on the whole, they receive the general confidence of society; and their occasional sinnings are the offspring of thoughtlessness rather than of malignity.

6th. Next to these in the descending scale, are found the would-be friends, alias secret enemies of vital religion. These, when *interest requires*, assume the character we have just described; but previous to every important election, their character for moderation, candour, good feeling and integrity, is laid entirely aside, to be resumed again, only by degrees, as the bitterness of party animosity subsides.—Their secret enmity to religion appears in their columns of selected matter. Not daring to appear against religion, in the *personal* language of an *editor*, some one else is made to speak for them; and this, perhaps, at first in some sly corner of the paper, till it can be seen how the experiment succeeds. The language must at first be of doubtful signification, and the articles themselves of no more than questionable import; but in proportion as the experiment succeeds, the articles grow more definite in character, and receive the advantage of a more conspicuous place; till at length they are made to show distinctly the malignant characteristics, which are noticed under the second head of this article. Papers of this class are very numerous. Let none of them be trusted; and let no parent who regards the moral and religious interests

of his family, ever put them into the hands of his children or domestics, Their character, as we have before observed, is displayed in miscellaneous selections.

7th. The next degree in the descending scale is occupied by papers, which have considerable resemblance to the ones we have last described, but which are graduated to a lower class in civil society, and to a lower standard of patriotism, morality and religion. Their columns are open for the admission of every thing which party spirit suggests, or private interest dictates.—Their principles are grounded entirely on the opinion of their patrons. The papers themselves have no permanent character; and their conductors virtually deny all moral responsibility. They would indeed *pass* for honourable men; and would persuade their patrons, that as the organ of public opinion they may say any thing and every thing that comes uppermost, with impunity. Absurdity, inconsistency, sophistry, falsehood, contradiction, immorality, irreligion, infidelity—every thing in its turn; no matter what. There is room enough in their columns, and sufficient variety for all sorts of characters, the very lowest excepted. Wordly policy is the only bond of restraint. Conscience they have none. A mere *mouth-piece*, of course, can never have any! And yet you shall occasionally see, even in such papers, under the head of miscellaneous selections, some very fine articles on the subject of morality and religion; many a fine sentiment, many a glowing description, many a cheering article of religious intelligence; and often might you have been tempted to believe, that the conductors of such publications had suddenly undergone a radical moral renovation. But alas! all this is done to keep up appearances. It will soon be counteracted, and the credit gained this way be transferred to the side of error, and made to give currency to open assertions against the interests of Christian patriotism, morality, and religion.

This class of papers is more numerous than the preceding. They are extensively patronized, even by our worthy members of community. But it is high time for their mischief to be exposed; and it is devoutly to be wished, that the good sense of community would rise and trample them under foot. They are in the midst of us, and pervade almost every portion of the country. Indeed, both of these last mentioned classes are sufficiently mischievous; and both deserve to be swept from the land. The pretence that editors are not responsible for the sentiments contained in their columns, is utterly false. They *are* responsible. Their patrons know them to be so; and they themselves shall see it, in the day of final reckoning. The "*madman*, who scatters fire-brands, arrows & death," may plead that "he is in sport;" but let not men of *sense* presume that such a plea shall avail them, in that day when the secrets of all hearts shall be revealed. Newspapers, humble as are now their pretensions, shall then be seen to have carried with them an amazing influence in community; and their conductors shall most assuredly be called to answer for the character of this influence.

8th. We might descend some fathoms lower in our description, and point out another class of papers. But how shall we characterize such abominable productions? Ignorance, defamation, scandal, irreligion, infidelity, lampooning, scoffing, blaspheming, all graduated to so low a scale as to be unworthy the notice of the respectable portion of community; and yet possessing character enough, to supply the lowest ranks of vice and dissipation with just such reading as they desire. They are the instruments of the devil himself, evidently invented to counteract the influence of religious tracts and other minor publications. Nor do they circulate alone among the offscourings of society. Because talent is sometimes prostituted to their support, they are read in secret by many who would blush with shame to acknowledge they had ever seen them. For the mischief of such papers, it is needless to say that the printers and patrons, as well as the conductors, must have their full share of responsibility.

But, not to enlarge—More than enough has been said to put community upon their guard. The character of newspapers is endlessly diversified; and it stands every reader in hand, especially every *Christian* reader, to make a wise and discriminate selection.

A False Statement Corrected.—We noticed a short time since an article in some of the political papers—and we believe it was copied by one or more of our village editors—the purport of which was directly calculated to injure the character of the American Education Society. We saw at once, that the statement must be false; but not having the documents necessary to refer to, in our own hands, we chose to let the subject rest till we could procure them. The Recorder & Telegraph, however, has given a full and satisfactory explanation of the matter; and those editors who have copied the misstatement into their columns, are now furnished with the means of counteracting it.

"The article in question states, that "out of 527 young men, which the Education Society has patronized in 10 years, only 34 are preaching the gospel, and only 10 of these are settled or ordained."

"We have turned to an Address of the Society's Agent, published in this paper on the 10th of February last, and find that the Society had then aided 527; that 13 (instead of 10) are ordained ministers; and that the whole number of preachers is estimated at 33. We find, however, in a note by the editors, that several others were ascertained to be in the ministry, and that the whole number might have been stated at 40 or 45. This note is in the same column with the other part of the statement.

"But as the number will still appear small to some readers, we will state a few facts which ought to be taken into consideration. The Society gives aid to their beneficiaries only at academies and colleges; none at theological seminaries. Its officers, therefore, have no regular accounts from the young men after they leave college, and some may have become preachers of whom they have not heard. Again, 9 or 10 years are occupied in the whole course of an education for the ministry. When the above address was written, the Society had been in operation less than 10 years. There had been time, therefore, only for their very earliest beneficiaries to have become preachers, and the number is as large as could be expected. The same address accounts for 240 of the whole number, as still pursuing their studies at academies and colleges. Some few had renounced their object from the failure of their health. It may well be supposed that the remainder were engaged in their theological studies, and will soon be on the stage as heralds of salvation."

Home Missionary Society of Monroe County.—A Society bearing this title, was organized at Rochester on the 11th inst. Delegates were present from fourteen towns; the vote on the question of organization was unanimous, and the society is auxiliary to the national institution. The excellent address of this society is found in the preceding columns.

Granby & Fulton Tract Society.—We learn that a Society, bearing this title, was organized on the 12th inst. auxiliary to the New-York state branch of the American Tract Society: Joseph Easton, President—P. Schenck, Sec'ry—Lewis Falley, Treasurer. Amount subscribed, $15.

Editorial.—Mr. G. Hallock, late editor of the Recorder & Telegraph, has associated himself with the Messrs. Morses, of New-York, as joint editor and proprietor of the Observer.

A New Paper.—We have received the first number of the CHRISTIAN ADVOCATE, a religious newspaper published in New-York, for the Methodist Episcopal Church, and edited by Mr. Badger, the late conductor of Zion's Herald. The paper appears well.

A Mistake.—The Utica Sentinel & Gazette, in mentioning the number of hopeful converts among the Sunday Schools in this county, represents them all as having made *profession* of religion. This statement is premature.

Western Sunday School Union.—It appears from the first annual report of this Society, that its operations, thus far, have been greatly extended and blessed. The Union was organized in September last. The first important measure was the employment of Rev. H. Malcom, as missionary, in October. He travelled rapidly over the bounds of the Union, diffusing information, and creating a general interest in its favour. Agents were afterwards employed in forming Sunday Schools, and the Union has since numbered the following as county auxiliaries, which are ten in number, viz. Cayuga, Lewis, Madison, Jefferson, Oswego, Onondaga, Courtland, Chenango, Otsego, and Tompkins. Six persons have been employed, during the year, as missionary and county agents; and these, besides forming auxiliaries, have been greatly instrumental in diffusing information, and awakening an interest in the cause. The Society numbers several auxiliaries which are not embraced in county unions. The sales of books at the Society's depository have amounted to $2000. A system of Sunday School instructions has been published, the second edition of which is nearly out of print; and arrangements have also been made for publishing, the ensuing year, a "Juvenile Magazine," after the example of the American S. S. Union, and the New-York State Tract Society.

The Society have appointed Mr. G. S. Wilson as permanent agent, to conduct the home concerns of the Union, and have given him the charge of the depository. This agent is to reside in Utica; but he will visit occasionally such auxiliaries as require particular attention or assistance. The general agent is also editor of the S. S. Visitant, the Gazette of the Society. This publication has been enlarged, and its circulation is increasing.

The Sunday School Concert continues to be observed.

The Managers have made some improvements in the system of tuition, by which the whole of each class recites the same short lesson, instead of the old method of each scholar's reciting as much as he could, without reference to sense, order, or connexion; and this leaves time for general instruction and pious admonition, and gives less room for the "unhallowed principle of emulation." The Managers wish to distinguish the love of emulation from the desire of general approbation for good behavior and good scholarship. Mortification should fall on the indolent and disorderly; but the well behaved and the industrious should share equally in the good will of their instructors.

The library system is taking place of the distribution of premiums; and good effects are seen to result from the change.

There appear at present, in connexion with the Union, not less than 250 schools, 1700 teachers, and 13,000 scholars.

But the most heart cheering details of the report, are those which relate to the conversions which have taken place in the schools of the Oneida Union, during the existing revival. "According to the most moderate computation," says the report, "the number of hopeful conversions among the children of the Sabbath school, is THREE HUNDRED, in this single county; & of teachers not less than ONE HUNDRED." Such a result can speak without the aid of a comment. Who can be thankful enough for such a blessing? And who can hereafter entertain any doubt of the utility of Sunday Schools?

The number of conversions in other auxiliaries has not been ascertained.

For the Western Recorder.

CONCERT OF FAMILY PRAYER.

No one who is intimately acquainted with the state of religion in this country, can be ignorant of the fact, that there is here and there to be found a large family, the heads, and the various branches of which, almost without exception, give evidence of sincere piety. The character and history of such a family are sometimes remarkable. Grandparents have been occasionally permitted to see the special influences of the Holy Spirit descending upon their numerous offspring, down to the third and fourth generations; and at the same time to look back upon two or more generations of a similar character that have preceded them. In some instances, their sons and daughters in law, and the adopted children, with their own lineal connexions, have been almost equal sharers in these blessings. Such a family presents nothing less than a living demonstration of the existence of a covenant-keeping God. Prayer, which is the greatest means of personal sanctification, will always have preceded and accompanied the descent of such precious and extensive blessings; and the members of such a family circle will have witnessed many a signal answer to prayer for individuals whose case seemed for a time to be almost hopeless. The united and continued supplications of such a family, in behalf of an ungodly relative, have been seen, so far as human penetration can reach, almost universally, to draw down the desired blessing from Him who hath said that he will be sought unto by the house of Israel for these things.

Now, what I have to propose, is, that all the pious members of a family circle should come together, and renew their covenant before God, and agree to observe in their various households certain stated seasons of prayer, for the continuance and increase of spiritual blessings on their whole circle of relatives, and the bestowment of the same blessings on their descendants, down to the remotest generations. Let this agreement be reduced to writing; let copies be given to every member or household in the circle, and let the time fixed upon be uniformly and solemnly set apart for the object specified. And that different family circles may also fix upon the same season, and thus form one general concert, I would recommend the observance of some portion of the Sabbath evening, immediately preceding the Monthly Concert, and that this portion be between the hours of eight and eleven o'clock. Whatever may be urged against special prayer for the conversion of individuals selected promiscuously from the mass of community, (and I know not that any thing can be urged), it is certain that the several members of a family circle are bound by the most sacred obligations to pray for each other; and it is equally certain, that if such prayers are offered in sincerity and in faith, and accompanied by pious examples, counsels and admonitions, they will be heard and answered, even though two or three only could at first be found to have an interest at the throne of grace, and to unite their earnest supplications for the blessing. Prayer has been instituted by the very being whom we are thus to address. He has promised to answer it, and has left us striking examples of his faithfulness on record. Ishmael, for instance, was the seed of the bond-woman, and excluded of course from the special blessings of the Abrahamic covenant. His parents knew this; and if there could have been any case where prayer for spiritual mercies on a particular individual should be withholden, this should have seemed to be just such a case. But the spirit of faithful Abraham yearned within him for the salvation of his ungodly son; and when he cried out to the Lord, "O that Ishmael might walk before thee," his prayer was heard, and he was comforted concerning his son.

Such examples should not be lost upon us. There is special encouragement for such prayer as has now been contemplated; and I hope, Mr. Editor, that you will second the proposal which I have made, and that we shall ere long see family concerts of prayer established in every portion of the land. T.

Several interesting communications are on file for our next number.

Political.

FOREIGN.

The arrivals at New-York from Liverpool, during the last week, have brought London dates to the 3d August. Mr. Gallatin arrived at Liverpool on the 31st of July.

England.—The state of things in the manufacturing districts was improving, and gave the happy prospect of a gradual abatement in the distresses of the people.

The East India Company's ship, which has been converted into a 74 for Lord Cochrane, has sailed with a complete equipage, and carries a certain number of volunteers. It is stated that the force is to be increased on the route.

All the harvests, with the exception of oats, are expected to be abundant.

The account of the death of Adams and Jefferson had reached Liverpool.

Spain.—Great joy had been manifested by the people at Madrid, on the news of the proclaiming of the constitution at Lisbon. Government, in consequence of the fears which that event had excited, had taken every precaution to prevent any popular eruption.

Many desertions to Portugal had taken place at Badajos, both among the soldiers and officers. Measures are taken to put a stop to them.

Portugal.—The kingdom of Portugal, having received a new constitution of government, presents a new, and in some respects a difficult case for the consideration of the "Holy Alliance." When Spain stood in the same predicament, France found herself exposed to what Monsieur Chateaubriand called a moral contagion, and so that government raised a large army, for the avowed purpose of stationing it along the Spanish frontier, to keep this kind of plague from crossing the line into France. Not content with such a precautionary measure, she afterwards sent her forces into the heart of Spain, to purge the country of all the contagion which it might contain. The case of Portugal may be viewed by her French neighbors as somewhat different from that of Spain; at least in one or two particulars. They may say, if they are not much inclined to take the remainder of the peninsula under their keeping, that Portugal does not come into immediate contact with France, and therefore there is not the same degree of danger of the introduction of the "moral contagion" that there was from Spain. This transaction meets with the [illegible]ent and approbation of Great Britain, and [illegible]efore an invasion on the part of France might not be so easily carried on as was the fact when they subdued Spain. Russia, too, has business enough on hand nearer home; for although the conspiracy which was discovered at the accession of the present Emperor, has been suppressed, yet it was so extensive, that it is said the government do not intend to inflict any capital punishments. This clemency probably would not have been exhibited, if the treason had been more circumscribed, and the traitors fewer in number.

If Portugal, under the protection of Great Britain, goes on quietly under the new constitution, it will be a living example of improvement in government of a very interesting description, the "moral contagion" of which must, in process of time prove dangerous to the neighbouring governments.—*N. Y. Daily Adv.*

Distress in Barbary.—In April last, the British authorities in Gibraltar sent a medical officer to examine and report the nature of the disease raging at that time in Morocco. He was absent on his duty nearly a month. On his return to Gibraltar he wrote as follows to his friends in England:—

"To give you some idea of the calamities under which they are now suffering, it will be enough to tell you, that within the last five months there have died, in the Emperor of Morocco's dominions, no less than two hundred thousand souls, from famine and disease. In Fez alone, there have been thirty-eight thousand deaths. Their crops having failed for these last three years, from drought, all the rivers and springs being dried up, cattle died of course from want of herbage, and the miserable Arabs flocked down in thousands to the ports on the Barbary coast, in hopes of obtaining sustenance, bringing with them disease and starvation. It has been my lot to see almost every horrible sight in nature, but all I have seen put together is nothing to what I have witnessed within this last month. Famine is of all other calamities that can afflict a people, the most deplorable and shocking. The Anatomie Vivante would be among these unfortunate wretches passed by as no curiosity, for I saw thousands every day. Such is their misery, that I constantly witnessed men, women, and children, dying in the streets, and in the open fields the skeletons of men are to be seen. You see persons emaciated, tottering, and worn out, at length lying down and expiring; others devouring dead animals, as horses, dogs, cats, &c. Children are seen in the stooping position, gathering up single grains of corn; others turning over a dung-hill in search of the stalks of vegetables and bones, which last they break between two stones, for the sake of the marrow contained therein. Added to this, the towns on the coast are afflicted with dangerous fevers!"

DOMESTIC.

Panama Congress.—The Washington papers state, that the American Congress of Deputies had assembled at Panama, and adjourned to meet at a village in the neighborhood of the city of Mexico, and hold its session there. We understand, says the Journal, that Mr. Dawkins, the British commissioner, upon the adjournment of the Congress, returned to England. Both his his secretaries had died at Panama. The Dutch commissioner had gone to Vera Cruz, with the view of being on the spot, as is supposed, at the re-assembling of the Congress, in the territory of Mexico.

Avalanche of Land.—On Monday night the 27th August, a most melancholy and heart-rending catastrophe occurred in Coos co. N. Hampshire, near the Notch, so called, of the White mountains. The particulars of the shocking occurrence are, as near as we can ascertain them, as follows:—A sudden and powerful fall of rain on the day previous, occasioned an overwhelming and appalling avalanche, or slip from the mountain, into Saco river, which carried devastation and death in its course. On the night above mentioned, at about 12 o'clock, the family of Capt. Samuel Willey, consisting of himself, his wife, five small children, and two hired men, named Allen and Nickerson, were alarmed by the boisterous elements, and rushed out of the house to save themselves from its ruins, in case it should be swept away. But alas! they were all carried down and crushed to death by the mass of sliding earth, rocks, timber, &c. Had they remained in the house, they would have been safe, for that was spared, though the outbuildings were prostrated. The bodies of Mr. and Mrs. Willey & Allen, were found on Thursday afternoon, seventy or eighty rods below the house, amidst a mass of water, mud, wood, and stones, mangled in a most shocking manner, too horrid to describe. Neither the bodies of the children, or that of Nickerson, had been found on Friday night, and little hope was entertained of their ever being found, as many of the inhabitants of the neighborhood had used their utmost exertions for that purpose.—*Saco Patlad.*

Transportation.—It takes thirty days to transport goods from Philadelphia to this place, and costs five dollars per hundred. From New York city to this place, twenty days, and costs two dollars and fifty cents per hundred. Difference one half in expense, or a saving in the transportation of five tons of merchandize from the city of New York, of the sum of two hundred and fifty dollars; in addition to which they are conveyed in two-thirds of the time from New York that they are from Philadelphia. Allowing our merchants to bring on goods twice a year, and averaging five tons at a time, it will be a saving of *five hundred dollars* each, per year. When our canal shall have been completed to the lake, the expense will be somewhat less.—*Columbus (Ohio) Journal.*

Increase of Canal Navigation.—We presume that but a few, even of those who are in the daily habit of seeing boats pass and repass upon our canals, are aware of the constant and rapid increase of business transacted through the medium of these artificial rivers. We have taken the pains to obtain from a correct source the number of arrivals at *this city*, and the result is as follows:—

In 1823 there arrived	1319 boats.
1824	2987
1825	3336
1826 to 1st Sept.	4230

It is probable that the arrivals this year will not be far short of *seven thousand*; and there is every prospect that the increase will in future be in the same ratio with the past, until it will become absolutely necessary to make another canal, double the locks, or adopt some other means to facilitate the transportation of the products of the west, which must all concentrate at this point, on their way to market.—When the Ohio canal shall have been completed, an immense sum will be added to our canal revenue.—*Alb. Gaz.*

Rail Road Company.—Stephen Van Rensselaer, G. W. Featherstonhaugh, Lynde Catlin, P. A. Jay and Nicholas Fish, have been elected directors of the Mohawk and Hudson Rail Road Company. Mr. Van Rensselaer is chosen President, Mr. Featherstonhaugh, Vice President, and Mr. Catlin, Treasurer. It is expected the making of the road will commence next spring.

Novel Arrival.—A Norwalk (Conn.) paper, of the 12th inst. announces the arrival at that place of the schooner Sarah, Captain Boynton, from *Plattsburgh*, with a cargo of lumber, and adds—"This we presume is the first vessel from Lake Champlain that ever navigated Long Island Sound, and its appearance in our waters excites almost as much curiosity as the arrival of the first steamboat in the waters of the Hudson is said to have created among the honest Dutchmen upon its borders."

On the 6th ult. the anniversary of the massacre at Groton fort, Connecticut, during the revolutionary war, the corner stone of a monument to commemorate the bravery and death of its defenders, was laid with ceremonies appropriate to the occasion. An address was delivered by Col. Charles Griswold, of Lyme.

Dr. Griffin, President of Williams College, has obtained subscriptions in Boston and its vicinity, to the amount of $5000, to aid in the endowment of a new professorship, and in the erection of a chapel.

Thirty-eight students only enter Harvard College this year. This we believe to be the smallest class that has commenced their studies for a number of years. The younger institutions we suspect are becoming successful rivals to the eldest.

Sylvanus Wells, late President, and Oliver Forward, late Cashier of the Bank of Niagara, have been indicted at a circuit court recently held at Buffalo, for conspiring to defraud that institution.

From the papers we learn, that not less than 2,500 Indians were lately collected at Malden, in Upper Canada, to receive the annual presents from the British government, the proceeds of which were expended chiefly in rum. The usual scenes of drunkenness and fighting took place, and several outrages were committed on the return of the Indians to the Michigan Territory.

UTICA TRACT SOCIETY.

Sept. 19, 1826.

Formation of Auxiliary Societies.

Granby, Oswego co. J. Miller, treas'r,	$6 00
Sandy Creek, do J. M. Hooker, sec'ry,	7 09
Russia, (Fem.) Herk. co. Anna Sears, ag't,	4 40
Greene, Chenango co. Wm. Hoyt, jr. ag't,	5 00

Additional Remittances.

Manlius, E. S. Capron, ag't,	$15 00
Utica, (Female), Mrs. E. Clarke, ag't,	3 50

E. VERNON, *General Ag't,*
Society's Depository, No. 66, Genesee Street.

MARRIED,

In this village, on Thursday evening last, by Rev. Mr. Everett, Mr. *John Parry*, of Whitesborough, to Miss *Jane Jones*, of Utica.

In New York, on the 11th inst. Rev. *Abraham Messler*, pastor of the Reformed Dutch church in Ovid, to Miss *Elma Doremus*, of New York.

On the 12th instant, Rev. *Wm. W. Blauvelt*, pastor of the Presbyterian church at Lamington, N. J. to Miss *Anne M. Hutton*, of N. York.

At Fishkill, on the 9th inst. Rev. *Henry Steod*, minister of the Methodist church in New York, to Mrs. *Hetty Hait*, of Fishkill.

At Williamstown, Mass. on the 15th inst. Rev. *William A. Porter*, professor of languages in the University of Vermont, to Miss *Mary A. Noble*, of the former place.

At Elizabethtown, N.J. on the 24th ult. Rev. *Alfred Chester*, of Hartford, Conn. to Miss *Mary Ann F. Chetwood*, of the former place.

In Springfield, Mass. on the 6th inst. Colonel *Henry V. R. Schermerhorn*, of Geneva, to Miss *Hannah B. Dwight*, of Springfield.

In New York, Mr. *Daniel Montague*, to Miss *Fanny H. Bartlett*, both of New Bedford, Mass.

[Printers in the east are requested to insert the above.]

DEATHS.

At Jerusalem, Jan. 25, *Edward Dalton*, M. D. after an illness of 21 days from fever. He was under the patronage of the London Jews' Society, and sailed from England with his wife in June, 1824. He resided some time at Jerusalem early in 1825; and at the time of his decease was about to make that city a permanent station. Mr. Goodell, writing to Mr. Evarts, says, "He was skilful as a physician, ardent and devoted as a missionary, and exemplary, conscientious, and devout as a Christian; and we doubt not but our loss is his eternal gain."—*Rec. & Tel.*

In Geneva, on the 9th inst. Mr. *Joseph N. Snyder*, aged 72.

In Phelps, on the 5th inst. Mr. *Joseph Baker*, a soldier of the revolution, aged 72.

In Seneca, on the 9th inst. Mrs. *Elizabeth Gray*, wife of Joseph Gray, aged 32.

At Alexander, Genesee co. on the 24th ult. Mrs. *Sarah Mudge*, wife of Rev. John Mudge, aged 73 years.

In Barre, Mass. on the 18th ult. Mrs. *Susannah Lee*, aged 84, wife of Mr. Joshua Lee—a venerable lady, whose character united in an unusual degree all the excellencies which Solomon inimitably describes in his virtuous woman. "She was indeed a mother in Israel."

In Leominster, Mr. *Jonathan Colburn*, aged 89.

In Smithville, on the 5th inst. *Brooks Harrington*, Esq. aged about 45 years.

In Abington, Conn. on the 12th inst. Mr. *Elisha Lord*.

At Newtown, L.I. on the 9th inst. Mr. *William Furman*, aged 73.

We stop the press to announce the sudden death of Rev. Mr. *Southworth*, one of the members of the Oneida Presbytery. He was found dead in his bed. No farther particulars have yet reached us.

BARLEY.

CASH paid for 3000 bushels of BARLEY. Segur & Curtiss.
Utica, August 15, 1826. 11tf

Dry Goods & Groceries.

JOHN CAMP & Co. No. 93, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes.
May 24, 1826.

NO. 34.

THE subscribers are receiving the present week, their

SPRING STOCK

of English, French, and American Goods; Misses', Women's with extra crowns, Bolivar and Mens' LEGHORN HATS, Carpeting, Rugs, &c. which they will sell at unusually low prices. THOMPSON & LYMAN.
May 1, 1826.

A few Bales assorted *COTTON YARN* of excellent quality, as above.

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.
Utica, 13th September, 1825. 79tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.
83 Genesee Street
Utica, June 23. 79tf

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.
Feb 3. 1824. 3tf

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

From the Richmond Family Visiter.

PHARAOH'S DAUGHTER.

Morn rose in beauty on the silent earth;
And waves of golden light shed their rich glow
On the deep azure of a cloudless sky;
Mute nature woke to joy and man to care;
When by the rushy margin of that stream,
Which rolls its fertilizing waves abroad
Through Egypt's arid soil, was seen a form
Bending in sadness o'er the reedy brink,
As if to catch the dewy spray that rose
In sparkles from the silver crested wave.
Slowly it glided off, as the loud hum
Of mingled voices gather'd in the air.

Then came a sprightly train, preceding one
Who bore upon her lofty brow the signs
Of regal state. Calmly she mov'd along,
And often paus'd, as if to meditate.
The crimson rose slept on her polish'd cheek,
And blended its rich beauty with those tints
Which the fierce rays of Egypt's sun dispense.
Her eyes' serene intelligence bespoke
The placid workings of a pensive mind;
When feelings slumber like the silent strings
Of a neglected lyre, till nature's voice
Awakes in eloquent response their rich
Vibrations. You might think her parted lips
Gave promise of harmonious utterance,
When thought should kindle into speech; for there,
Hover'd each harbinger of intellect,
That gives the eye assurance of its worth.

But see! with curious haste the thoughtless group
Press onward to the river's grassy bank,
Where safely moor'd among the waving reeds
A slender bark is found. With eager hands
They draw the fragile fabric from the stream,
And bear it to their chief. She slowly opes
The light veil wound about the rush-wove bark:
When lo! a wondrous sight salutes here eye—
A babe lies slumbering in this frail abode;
And as she gazes on its infant form,
A wailing cry is heard. Its arms are spread
As if to supplicate relief for woes
It cannot yet discern. Then nature's voice
Awoke those slumbering cords to sweet response;
And feeling answer'd from her secret cell
To pity's soft appeal.

"Poor Hebrew babe,"
Her soft voice breath'd in sighs—"Forsaken babe,
Thou shalt be rear'd beneath a regal roof,
And sorrow's blight shall never touch thee more.'
She press'd the infant with her crimson lips,
And laid her hand upon its swarthy brow,
In token of adoption. "Haste," she cried,
"And find me soon among the Hebrew bands,
Some childless female, in whose bosom flows
The soft maternal tide in needless store."

A shrinking form draws slowly near, in whom
The observant eye may trace a ray of joy
Athwart the outward aspect of despair;
But not a sign of recognition beams
In her averted eye; coldly she takes
The cherish'd infant in her longing arms,
Then turns and clasps it wildly to her heart.

MARCIA.

DIFFERENT DEPARTMENTS IN MUSIC.
NO. XII.

BALLADS.

After having given the general character of ballads, we shall readily allow that there are some honourable exceptions to this character; and we wish they were still more numerous. Such pieces as "*Sweet is the Vale*," "*O share my Cottage*," "*All's well*," are of this description. The first is distinguished, both as to poetry and music, for its simplicity, sweetness, and delicacy; and it sets forth, in an inviting manner, the charms of rural life. The second does this, and something more; it contrasts these charms with the "city's vain parade," in a manner somewhat more impassioned, but still chaste and delicate. The third presents us with the scene of a military camp at midnight, and afterwards, with a corresponding one at sea. It is more imaginative, and more strongly marked with expression than the preceding ones, and requires skilful execution.

Songs of this description are not only faultless, but useful. They encourage refined and virtuous sentiment; afford convenient tasks for music schools; and offer rational gratification to the friends and cultivators of the art; but unfortunately they are too often made to stand as single exceptions in classes which are otherwise insipid or mischievous; and the musician who is permitted to sing the one piece, is found to go through with the whole as a matter of course; so that one good ballad serves as an apology for some ten or fifteen that are bad.

Of a character more difficult and energetic, are such as "*William Tell*," "*Fancy's Sketch*," &c. The former, with a few strong and powerful touches, brings present to our imaginations the whole story of the Swiss warrior's exploit, when compelled to shoot an apple off from the head of his son. The latter pourtrays the hidden character of a "murderous wretch" there present, in such a manner as alternately to fill him with rage, and to allay his fear of detection. Both these pieces are full of meaning and passion, when executed by a vocalist of first rate talents; but under other circumstances, they dwindle into insignificance. The latter piece is too strongly associated with dramatic scenery for common purposes. But the former has no disadvantage of the kind. The story of Tell is so well known, that the skilful singer, with the bold, masculine enunciation of a soldier, brings the whole scene immediately present to us, and makes us feel the interest of spectators. Were such pieces as these to be multiplied, and could they have the constant advantage of a good performance, they would produce great changes in the public taste. But they are few, and for the most part so miserably executed, as wholly to lose their effect. Foreigners of repute will occasionally come among us, during the wane of their popularity at home, and then we shall have a tolerable specimen of the manner of such pieces; but with this exception, we need to be thankful if we hear them well executed for once in our whole lives.

It is evident, then, that this species of composition is at the present time unfit for the general purposes of cultivation. When well sung, indeed, we can understand such pieces; but the moment we try to catch the style of these high specimens, we show at once our inferiority, and our performance degenerates into affectation. As a nation, we are not yet far enough advanced for these specimens; and our transatlantic visitors, it seems, are beginning to find it out, and to introduce simpler music among us. Such pieces, selected with moral discrimination as above mentioned, may serve as occasional tasks for learners; but until our vocalists can take rank with a Phillips, a Vaughn, a Braham, they can never attempt to exhibit them in public, but at the risk of disgracing themselves, and bringing contempt upon the art.

Specimens of a simpler character, however, such as we have described above, may be extensively cultivated to advantage; for besides the gratification they afford, they help the learner to a more varied expression than he could otherwise acquire. We do not say that even here there may not be excess. In music, as in poetry, and every other species of light reading, there must be method and moderation, if we would secure to ourselves the right results. Every species of tasteful gratification has its entanglements; and the man who would be spiritually minded while studying such specimens, has need of great watchfulness.

Communication.

For the Western Recorder.

MR. EDITOR—Knowing that you take an interest in every thing that relates to the education of children and youth, I wish to ask your advice in a case of some difficulty. When my children return home from school at noon or towards evening, they come full of noise and glee—so rude as to require some effort to restrain them, and so indifferent to any questions I can ask them about their studies, as to render a degree of sternness necessary to call them to a proper degree of attention. I can discover, indeed, by taking all this trouble, that my children do make a little progress in their studies; but it is painfully evident too, that they are acquiring rudeness of manners; & this convinces me that there must be, somewhere, a material fault in management; and I am further confirmed in this opinion, from the circumstance, that many of my neighbours' children exhibit the same appearances that I myself am complaining of. If you can give any advice in such a case as I have now stated, you will confer a favour on

AN ANXIOUS MOTHER.

REMARKS.—Probably our correspondent is not in the habit of visiting the school where her children are sent for instruction. If so, the evil is readily accounted for. Children never learn so fast at school as when parents occasionally encourage them by their presence; & the same may be said of their general behaviour. The good old practice of visiting schools ought never to have been discontinued; and those who are labouring under difficulty of any kind respecting their children's improvement at school, had better resume the practice at once, as the surest method of discovering the cause of such difficulty, and contributing towards its removal.

Miscellaneous.

From the N. Y. Daily Advertiser.

ATTEMPTS TO CHANGE THE GOVERNMENT IN RUSSIA.

The Philadelphia Gazette contains the "Report of the Commission of Inquiry established at St. Petersburgh, in consequence of the events of the 26th December, 1825." This document is of extreme length, filling more than seven closely printed columns in the paper just mentioned.—It is impossible for us to publish it at large, and nearly as impossible to give an abstract of its contents which will convey a satisfactory account of the history of its details.

It is stated, that as early as 1816, some young men returned from abroad, after the campaigns of 1814 and 1815, and having learned the character of certain secret societies in Germany, conceived the idea of establishing similar ones in Russia. Their views are stated to have been crude, and ill understood, even by themselves, though they now confess that their criminal tendency is very apparent. In 1817, the first society was formed, called "The Union of Safety, or the true and faithful sons of the country." This society included three classes, *brethren*, *men*, and *boyars*. The last was superior, and from it the elders and directors were chosen every month. Their object was a change in the existing institutions of the empire. A Colonel Pestel appears to have made a principal figure in this association, and in those subsequently formed. The members, as is usual, soon began to disagree, and eventually to quit the society. At this time, the assassination of the sovereign was one measure contemplated by some of the conspirators. One man volunteered his services to perform this service, declaring at the same time that as soon as it was done he should kill himself. He is stated to have been mad; and sometime afterwards he came to his senses, and left the society.

It was then organized anew, and adopted new regulations. The members declared they had no intentions against the government. Their objects were benevolence, education, the establishment of schools, &c. They had their officers, &c. and took the name of the "*Central Direction*," composed of the founders, who in fact possessed the powers of the society. The names of members of merit were entered in the book of honour, and those who had been expelled in a book of ignominy. They had the right of leaving the Union, but were bound to secresy on every thing they had learned in it. When they left it, they made a written declaration to that effect, which was afterwards burned without their knowledge. These societies were scattered extensively through the empire, and contained many persons of distinction.

In the course of time, the idea of establishing a republic was suggested, and upon stating the question, it was adopted in these terms—"*A President without Phrase.*"

At length these associations began to wear out, and to show symptoms of coldness and disunion. To prevent disputes, Pestel proposed a temporary dictatorship. This was rejected; but it was agreed that deputies should meet at St. Petersburgh, to define more precisely the objects of the society. At this meting it was agreed to divide the society into three classes; the first the "Unknown," the second "Agents," and the third "Noviciates."

Soon after this, a Gen. Orloff declared that he would no longer belong to the society, and left it; and in February, 1821, it was declared to be dissolved, and the rules and documents burnt. It seems, however, that this was a feint, to enable the leaders to form a new one, better defined, and divided into two classes; the members of the first only to know its real objects. Disputes arising whether the former society had been actually dissolved, part of the members claimed it was still in existence; until in 1822, the "Society of the North" was formed, and divided into "believers" or "adherents." There now existed societies of the North and South, whose intercourse was frequent. They differed in some things; but both had the same object in view, the overthrow of the present order of things; for which they meant to employ the army. Accordingly, measures were pursued to prepare the troops for a revolt. A question arose, *what was to be done with the royal family?* Pestel, and others, were for exterminating them; there was a difference of opinion, but eventually Pestel's proposition was adopted.

In 1824, a letter was sent to the society at Warsaw, requiring them to put the Grand Duke Constantine to death. The society of the South, agreed to recognize the independence of Poland; and the Polish society promised to employ efficacious means, *whatever might be their nature*, to prevent the Grand Duke Constantine from proceeding to Russia, when a revolution should break out, and to establish a republican government in Poland.

A plot was laid to destroy the emperor Alexander, when he was expected to review the troops; but the review did not take place, and the plot was defeated.

A long account then follows of schemes and conspirators, their plots and their discussions, with the names of many persons implicated.

In 1824, Pestel returned from St. Petersburgh, and declared that all arrangements for a republic were made. Other members stated that they differed from Pestel. In consequence of this opposition, Pestel was observed to grow cool, and to render no farther assistance. The society grew impatient, and held communication with the Polish society, framing laws for themselves, and embracing in their projects, not only Russia and Poland, but Bohemia, Moravia, Hungary, &c. The murder of Alexander was to be the signal for a general explosion. Three camps were to be formed, one at Kiaff, one at Moscow, and one at St. Petersburgh. A dispute arose about the time of commencing operations. Some proposed to assassinate the emperor at Taganrog, others to postpone it for some other opportunity. Alexander's death saved them the trouble of assassinating him; but they resolved, notwithstanding, to proceed in their revolutionary projects, when a Capt. Moyabarda discovered the plot, which led to the arrest of Pestel.

Thrown into confusion by the death of the emperor, they were encouraged to farther exertions by receiving the intelligence that Constantine refused the crown. They tried to excite insurrection among the troops by persuading them that the Grand Duke had not renounced the succession, and then overthrow the government. This led to the mutiny on the day that Nicholas's accession was announced, which terminated in the destruction of many of the troops, as will be recollected. Upon being discovered and arrested, the conspirators, and among the rest Pestel, made a full disclosure of their plots, plans and proceedings.

The report is signed by Tatischeff, minister of war, Michael, grand master of artillery, &c.

To the Editor of the Family Visitor.

CURIOUS OPTICAL PHENOMENON.

SIR—The house in which I live, stands on the southernmost of three parallel ridges, of very nearly equal height, that run east and west. The most northern of these elevations is chiefly covered with wood; and from it, the country gradually declines, so as to be completely concealed from view, even on the highest parts of my house. But, a few mornings since, the following very curious appearance presented itself most distinctly to my observation.

The woody hill just adverted to, appeared to be depressed; and the country beyond was apparently elevated in the manner of a gently inclined plain, and brought distinctly in sight of the spectator, with all its houses, plantations, and enclosures. The writer while viewing with surprise and delight this magical operation of nature, was withdrawn by an urgent call of duty. But when he returned, the vision had vanished, and nothing was in sight but the hill, and the woods which lie constantly in view from the window of his study. The time of appearance was a little after sun-rise. The only circumstances not always observed were, the appearance of a very dense cloud all along the northern horizon, rising a little above the tops of the trees; and the fact, that the country brought thus strangely into sight, had recently been watered with a good shower of rain; while the earth where the observer lives, was excessively dry, and the morning air apparently quite destitute of humidity.

Your readers may rely on the above statement, as unquestionably true; and they may account for it, if they can, on the principles of natural philosophy.

A LOVER OF NATURE.

DRESS THE MIND.

On the Sunday morning before going to church, what a dressing there is among all classes, and what a stir to appear gay and pleasing! Is it quite sufficient for the great purposes of our existence to wash the outside of the platter? Curls may be arranged, fine tortoise shell combs fixed, sparkling ear-rings hung, splendid garments displayed, and yet perhaps the gay fair one's mind may be poisoned with conceit, troubled with rivalry, and kept on the torture by ignorance and vanity. Windsor soap does not wash out the stains of the heart: Cologne water cannot throw a fragrance over an impure mind; nor will all the rubies of Golconda dazzle the recording angel into a forgetfulness of filling up the leaves of the book of retribution.—*Nat. Advocate.*

MRS. HOWARD.

The benevolent Howard was blessed with a wife of singularly congenial disposition. On settling his accounts one year, he found a balance in his favour, and proposed to his wife to spend the money on a visit to the metropolis, for her gratification. "What a beautiful cottage for a poor man might be built with that money," was her benevolent reply. The hint was immediately taken, and the worthy couple enjoyed that greatest of all gratifications, the satisfaction of having done good for its own sake.

TRAITS OF LIFE.

"There are people," continued the corporal, "who can't even breathe without slandering a neighbor." "You judge too severely, (replied my aunt Prudy), very few are slandered who do not deserve it." "That may be, (retorted the corporal), but I have heard very slighty things said of you." The face of my aunt kindled with anger. "ME!" exclaimed she, "ME! slight things of ME! what can any body say of ME?" "They say," answered the corporal gravely, and drawling his words to keep her in suspense, "that—that *you are no better than you should be.*" Fury flashed from the eyes of my aunt. "Who are the wretches?" "I hope they slander no one that does not deserve it," remarked the corporal jeeringly, as he left the room.

The feelings of my aunt may well be conceived. She was sensibly injured. True, she had her foibles. She was peevish and fretful. But she was rigidly moral and virtuous. The purest ice was not more chaste. The pope himself could not boast more piety. Conscious of the correctness of her conduct, she was confounded at the remark of the corporal. Why should her neighbors slander her? She could not conjecture.

Let my aunt be consoled. She falls under the common lot of nature. A person who can live in this world, without suffering slander, must be too stupid or insignificant to claim attention.

Time is probably never more misspent, than by complaining the want of it.

NOTICE TO CANAL CONTRACTORS.

THE subscribers will receieve at the city of Savannah untill the first Monday of November, next, proposals in writing, for the construction of the Canal between the Great Ogechee river, and the city of Savannah, in the state of Georgia. The line of Canal is sixteen miles, and passes through common soils. There will be four locks of ten feet lift, each, and to be constructed of wood, and an extenslve dam and mounds. The line will be diviced into sections of half miles, and contractors may propose for more or less by the mile for gubbing and clearing, by the cubic yard for excavation and embankment, and by the foot lift for the locks.

Further information can be had by applying to Col. Dewitt Clinton, jr. Engineer in Chief of the works, at the city of New York, to D. Vanslyke, Summit Bridge, Delaware, or to E. Jenckes, at Savannah.

EBENEZER JENCKES.
DANIEL VANSLYKE.

N.York, June 5, 1826. p5, 20oct.

Notice is hereby given to the owner or owners of the Lot No 104, on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of Benjamin Ballou, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same, is required by the Trustees of the said village, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, will be sold at public auction, on the 12th day of October next, at the house of Gurdon Burchard in said village, at 10 o'clock A. M. of that day, for the lowest term of time that any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Utica, April 11, 1826. 6m93

Notice is hereby given to the owner or owners of the Lot No. 52, as distinguished on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of the Executors of Andrew Merrell, deceased, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same; is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, in and to said lot, will be sold at public auction, on the 12th day of October next at the house of Gurdon Burchard, in the village of Utica, at 10 o'clock A. M. of that day, for the lowest term of time at which any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the costs of appraisement and advertising. H. W. OSBURN, *Collector.*

Utica, April 11, 1826. 6m93

VINEGAR.

YOU that are so fond of superb Pickles, please to try our pure Cider Vinegar. It is to be had at each of our Plough and Cradle Factories, Catharine-street, Utica, and Rome; as we sometimes indulge the foremost rank of the community in exchanging our ware for their cider, &c. S. & A. PECKHAM.

Utica, 8th mo. 22d, 1826. 12w6

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826. 6tf3

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash.*

Utica, August 12, 1826. 11tf

For Sale,

THE HOUSE AND LOT situated in the villlage of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.

Utica, May 2d, 1826.

BY virtue of a power contained in a Mortgage executed by Eber P. Hale to Thomas E. Clark, bearing date November 1st, 1825 for securing the payment of the sum of two thousand dollars and interest as therein mentioned—Default having been made in the payment of a part of said sum and interest, I shall expose for sale at public auction or vendue, as the law directs, on the 25th day of November next, at the house called Shepard's hotel, in Utica, at ten o'clock, A. M. of that day, the following described parcel of land, situate on the corner of John & Genesee or Main streets, in Utica, viz. All that certain lot of land known and distinguished on a map of the village of Utica, made by C. C. Broadhead, Esq. for the representatives of Rutger Bleecker, as lot number two in the subdivision of lots number 88 and 89, and begins on the southerly line of Main street at the N. E. corner of subdivision number one, and runs from thence along the easterly bounds of said subdivision south 27 degrees 30 minutes west thirty feet to the southeasterly corner thereof; thence south 62 degrees 30 minutes east eighteen feet to the westerly line of the gangway now John street; thence along the same north 27 degrees 30 minutes east thirty feet to the said southerly line of Main street; thence along the same north 62 degrees 30 minutes west eighteen feet to the place of beginning, as by reference to said Map of said subdivision on file in the county clerk's office, will more fully appear. May 15, 1826.

THOMAS E. CLARK.

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in Jan. 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and Fifty Cents, if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all the communications addressed to the Editor or Publishers.